

THE
Moderate Parliament
Considered in this time of Danger:

BEING
AN ANSWER

TO
A LETTER sent a Person of Quality
About Electing a Member to sit in the ensuing Parliament.

Dear Friend,
That Kindness that hath been always between us, makes me thus bold with you, to request your Vote for a Worthy Gentleman, Mr. *Mr. [Name]*, who stands to be Burgess here. I had so great a confidence of your Kindness to me, that I did almost assure him of your Vote, and I am confident if you knew the Gentleman as well as I do, I should not need to have ask'd this Favour. But if you please to engage for him upon my Credit, you will not, I believe, repent your Undertaking: for he is a moderate man, and of sound Principles in Religion, according to the Purest Reformed way, a stout Opposer of the Court, and a good Country-man, and one that will stand up for the Interest of the People and the Good of the Country: and such men will make us happy: and such I hope you will always stand for. Our Election is next Thursday, come seven-night, at which time I hope I shall see you. In the mean time, I rest

Yours to my Power,

Aug. 22. 1679.

My
H. D.

My Old Friend !

I Received yours, and have considered of your Motion for my Vote. I confess I have one to give, and am resolv'd to bestow it on an honest Gentleman, if I can. Your Friend may be so, for any thing I know ; but the *Character* you give of him in your Letter is not so *saving* with me, as peradventure you think it is, as to fetch me ten Miles to Vote for him. You tell me he is a *Moderate* man : what you mean by that piece of your Character I do not know ; whether you mean it as to the King, or the establish'd Government in Church, it matters not ; he cannot be a fit man for this Election, when the most zealous men for King and Church are the fittest now to secure us from those *Plots* that are on all sides against *Monarchy* and *Episcopacy*, and to defend us from a *Commonwealth-Government* in the State, and *Presbytery* or worse in the Church ; both which are so plainly drov'd at and intended : and I fear your *Moderate* men will rather pull down, than keep up and preserve the present Establishments amongst us. I my self have felt and seen too much mischief by a Change in Government, ever to give my Aid and Assistance a Second time to its *Alteration* or *Downfall*. I formerly have been inclin'd to believe *Moderation* would be the best way to preserve the Government in Church and State, and beget the King and Church many Friends, and confirm and secure them for ever. But sad experience hath found the contrary ; and nothing hath ruin'd All, and made the Enemies of our Government so *high*, so *sawey* and *insolent*, as *Lenity*. Had they bin kept at first to their Duty and Allegiance, and felt the Effects of Disobedience, they would not have grown to such a *Formidable Height of Presumption* as now they are, and been so ungovernable.

As for your *Burgesses Principles* in Religion, which you warrant are so sound, they do not appear so to me. I have some reason to suspect them, you word them so *cautiously*, in an unusual Phrase, *According to the purest Reformed way*. He may be what he please, even an *Anabaptist* or a *Quaker*, for any thing I see in that Character. *Purity of Reformation* is the language of them all, and each *Faction* pretends to be the *most* ; and where to rank him, I cannot tell.

And for his Principles in Politics, I have too much ground to question them too, from what you say of him. That he is a *stout Opposer of the Court* ; the King, I doubt, you mean, if not *Monarchy*. And in that you tell me he is a *good Countryman*, I must for ever be jealous of him, and of that sort of men, and believe for two Reasons them to be Men of Dangerous and Mischievous Principles, to both Church and State. I confess I have formerly lookt upon them as their Title bespoke them, as a very Loyal true-hearted sort of Gentlemen, that rather meant a great deal of good, than hurt to Church and State ; and designed to carry it *even* betwixt Court and Country, and not to *destroy the Prerogative*, and to *grasp at all Power*, nor to *Inclose Sovereignty in the Commons House*, and make the King himself a *Duke of Venice*, and his *Antient Counsellors* and *Counsellors* insignificant *Cyphers*. But as things have been lately managed by that sort of Men you call *Country-men*, I must except against them.

1. Because the worst Principled Men in the whole Nation, are the Men that usurp the Title of *Countrymen*, and have it bestowed upon them ; and the Best and most Faithful Subjects His Majesty hath, and those that have approved themselves always so, are the persons that onely are blackned with that disgraceful Name of *Courtiers*, which makes me think there is a *Snake in the Grass* ; so that I have no reason to think so well of your *Countryman*, nor so ill of the *Courtiers* as you and others do, and would have me. I am inclined to believe there were some *Covetous* and *Ambitious* men at *Whitshel*, in and about Sixty, that sought their own Interest more than the Kings

King's and Country's, and cast off the best Subjects His Majesty had, because impoverished; and brought into Place and Power his worst Enemies, to the manifest discouragement of Loyalty and good Principles. And this unequal distribution of Preferments and Places, did no doubt exasperate the Kings suffering Friends. But now, by the Jesuitical and Fanatick cunning; those private piques are improved to an universal implacability against the Court, and all that belong to it; and as they have ordered the business, every person about the King and Court, except their own Party, must be the object of the peoples Fear and Malice: and though the complaint against the Court was first the suffering Cavaliers onely, and not the Fanaticks, because their *Dads* were then uppermost, and rul'd the roast; yet since of late years Counsels have gone somewhat against them, now 'tis their complaint chiefly: for this must be observed, that when the Godly Party are not uppermost, *things cannot go well*; and they must cry out of *Ill Management*, and *bad Ministers of State*, and *evil Counsellors*, and Address for their Removal, that so there may be room for themselves: for certain it is, there is no such grievance under any Government, as for them to be under; *Dominion* being *Founded in Grace*, they have a palpable wrong done them, if they be not at the Stern; and those Ministers of State that shall dare but advise the contrary, shall be *Enemies to God and Religion*, and *disaffected to the Countries Interest*; and if possible, be made a *Sacrifice* to Popular Rage and Fury: so that I find the *worst Principled Men*, are the *best Countrymen*, in the peoples esteem; and those in the House of Commons that fly most briskly in the face of the King and his Friends, and do most confront the Court and Bishops, are the peoples Darlings. And since I have seen, and sufficiently prov'd, what kinde of men the Opposers of the Court generally are, in the last *Country-mans Parliament*, and what they all along aim'd at; I desire to be excus'd from being concern'd in my Vote for a *Country-man* any more.

2. Because also the Notion is founded upon this most Seditious and Pestilent Suggestion, *That neither the King nor Court are friends to the Country*. For if that be not necessarily suppos'd in the Distinction of *Country-man* in opposition to the *Court*, how could a mans bare Attendance on the King, and being his Servant, make him liable immediately to the Peoples Wrath and Censure, if he did not receive his Malignity to the Country from Him who gave him his Preferment and Place? For certainly, if a man must be forthwith accounted an Enemy to the Country (as we see he is) for no other reason, but because he is a Courtier, and neer to the King; He then that is the greatest Courtier, and made him so, must be supposed to be their *Greatest Foe*; and no question but 'tis the King they mean, if they durst but speak out; for otherwise, how could it come to pass, (as we see now it doth) that all that are about the King, and those especially that he *loves best*, be they never so Honest and Faithful, or Wise or Just, must forthwith be counted Dangerous and Mischievous men to the people, and all Arts must be used to *Remove* or *Ruine* them; when perhaps just before their Advancement to their Princes Favour, they stood fair enough in the peoples esteem; and they then *Commenced Villains*, when they were prefer'd. And I pray tell me how could this happen, if the people did not believe the King to be the Countreys *Greatest Foe*, and the main *Destroyer* of their *Rights* and *Freedom*. And for this consideration it is, that I shall forbear to answer your desires, as to your hopeful Burgesses. I could wish you and others would be wise in time, and take heed of being drawn into Rebellion and Mischiefe before you are aware. The Government we live under is *Easy* and *Gentle*; and none that I know of have any just cause to complain of it, or to desire or endeavour a change in it. I profess I do not see what reason there is, for those common and stale Clamours of *Arbitrary Power*, and the *Tyranny* of *King* and *Court*; if any thing *looses*, and hath done for the last Age, 'tis the *Prerogative*; nay, it hath scarce enough left to secure it self from Contempt and Scorn. I cannot observe the least design in the King, or any about him, to *deprive* the people of any of their *Privileges*, but rather the contrary, to *enlarge* them, and to make them more and greater; witness that unparallel'd and most

Gracious Condescension of his the last Session, about *Securing our Religion and Property after his Death, if the next King should prove a Papist*; which had it been accepted of, we and our Posterity might have been happy; but it did not seem good or *Thanks-worthy* to your good Countrymen.

And why, after this, and a many more *Generous and Noble Acts*, His Majesty should be represented amiss to His People, as one that meant them no good, and yet professes them so much, is strange; and why the whole Kingdom should so obstinately choose those Countrymen the *second time*, that were so backward to do them good, *To secure Religion, and Try the Lords*, I cannot see. Therefore (my Friend) give me leave to be plain with you in this case, that I have seen so much mischief already, and fear shall see more and more; from that sort of men you would have my Vote for, and call *Countrymen*, that I would as soon bestow it upon the Five Members of the Long Parliament, if they were alive, as on these, and should look for as much good from them as these. And I hope the Name of *Countryman*, as it stands opposed to the *King and Court*, will be in a little time as odious to Wife, Loyal, and Good Men, as ever theirs was.

And so you know my mind as to your Burgefs, but this shall not keep me from doing the utmost Service I can for you in any other matter, and from being still

Your Affectioned Friend,

G. P.

FINIS.